

Upadesha SAhasrI 18.43

In Upadesha SAhasrI 18.43, AchArya says as under:

आत्माभासाश्रयाश्चैवं मुखाभासाश्रया यथा । गम्यन्ते शास्त्रयुक्तिभ्यामाभासासत्त्वमेव च ॥४३॥

Just as mukha, mukha-AbhAsa and mukha-AbhAsa-Ashraya appear separate from each other, similarly AtmA, AtmA-AbhAsa and AtmA-AbhAsa-Ashraya appear separate from each other. This is proved by ShAstra as well as by logic. However, through ShAstra and logic, the AtmA-AbhAsa and AtmA-AbhAsa-Ashraya are also held as non-existent.

The Anandagiri Tika further explains the shLOka as under:

दृष्टान्तनिविष्टमर्थं दार्ष्टान्तिके योजयति - आत्मा । यथा मुखं तदाभासस्तदाश्रयश्चेत्येते व्यवहारतो विभक्ता भासन्ते तथैवात्मा तदाभासः तदाश्रयश्चेत्येते मिथो विलक्षणा गम्यन्ते ।

AchArya begins this shLOka in order to utilize the drishTanta of mukha, mukha-AbhAsa and mukha-AbhAsa-Ashraya (mirror) for the intended topic i.e. that of AtmA, AtmA-AbhAsa and AtmA-AbhAsa-Ashraya (ajnAna, ahamkAra etc). AchArya says that just as mukha, mukha-AbhAsa and mukha-AbhAsa-Ashraya appear transactionally divided, similarly AtmA, AtmA-AbhAsa and AtmA-AbhAsa-Ashraya appear mutually distinct.

This is evident from both ShAstra and logic.

ShAstra and logic as evidence in existence of AtmA

एको देवः सर्वभूतेषु गूढः इत्यादिशास्त्राद्बुद्ध्यादेर्विषयान्तरस्यागमापायिनो नित्य सिद्धसाक्ष्यात्मव्यतिरेकेण स्फुरणानुपपत्तेरिति युक्तेश्चात्मास्तित्वं सिद्धम् ।

The ShvetAshvatara Shruti 6.11 “एको देवः सर्वभूतेषु गूढः सर्वव्यापी सर्वभूतान्तरात्मा । कर्माध्यक्षः सर्वभूताधिवासः साक्षी चेता केवलो निर्गुणश्च” is an evidence in the existence of Atman.

Buddhi etc and other objects are transient. And hence without ever-evident sAkshI-AtmA, the experience of transient entities is impossible.

Thus, the existence of AtmA is proved through Shruti and logic.

ShAstra and logic as evidence in acceptance of AtmA-AbhAsa

अग्रियैको भुवनं प्रविष्ट इत्यादिशास्त्रात्कूटस्थासङ्गाद्वितीयात्मनोऽविद्यातत्कार्यसंस्पर्शानुपपत्तेः सुखदुःखाद्यनुभवासिद्धौ
अज्ञानादावाभासाद्युपगमेन तदविवेकादज्ञान-तत्कार्यसंस्पर्शभ्रमप्रसिद्ध्या
सुखदुःखाद्यनुभवसिद्धिरित्येवमात्मकयुक्तेश्चात्माभासास्तित्वं सिद्धयति ।

KaTha Upanishad 2.5.9 stating “अग्रियैको भुवनं प्रविष्टो रूपं रूपं प्रतिरूपो बभूव । एकस्तथा सर्वभूतान्तरात्मा रूपं रूपं प्रतिरूपो बहिश्च ॥” proves the acceptance of AtmA-AbhAsa.

The logic for acceptance of AtmA-AbhAsa is as follows. AtmA is asanga, immutable and non-dual. Such immutable AtmA cannot have contact with avidyA and avidyA-kArya. And hence there would arise the occasion of absence of experiences such as sukha and dukha (which are accepted in samsAra to be experienced by AtmA). However, the same can be established if one posits AtmA-AbhAsa in entities such as ajnAna (,ahamkAra) etc. And due to the non-discrimination of AtmA with such AtmA-AbhAsa, there can arise the experience of sukha, dukha etc (for AtmA) which can be postulated on account of contact of such AtmA-AbhAsa with avidyA and avidyA-kArya.

Thus, the acceptance of AtmA-AbhAsa is established through Shruti and logic.

ShAstra and logic as evidence in acceptance of AtmA-AbhAsa-Ashraya

'अव्यक्तात्पुरुषः परः अक्षरात्परतः परः' इत्यादिशास्त्रादसङ्गत्वादिलक्षणस्यात्मनः साक्षादाकाशादिरूपेण
परिणामायोगादनाद्यनिर्वचनोयं किञ्चिदज्ञानं तदुपाधिभूतमभ्युपगन्तव्यमिति युक्तेश्चात्माभासाश्रयो निश्चीयते ।

KaTha Upanishad stating “अव्यक्तात्पुरुषः परः” in 1.3.11 “महतः परमव्यक्तमव्यक्तात्पुरुषः परः । पुरुषान्न परं किञ्चित्सा काष्ठा सा परा गतिः ॥” and MunDaka Upanishad stating “अक्षरात्परतः परः” in 2.1.2 “दिव्यो ह्यमूर्तः पुरुषः सबाह्याभ्यन्तरो ह्यजः अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात्परतः परः ॥” establish AtmA-AbhAsa-Ashraya (avidyA).

Further, AtmA which has lakshaNa such as asangatva cannot have direct pariNAmA in the form of AkAsha etc. Hence, some anirvachanIya ajnAna acting as the upAdhi of such asanga AtmA needs to be accepted for logical validity. Thus, AtmA-AbhAsa-Ashraya (avidyA) is determined through logic.

Thus, the acceptance of AtmA-AbhAsa-Ashraya is established through Shruti and logic.

ShAstra and logic as evidence in non-existence of AtmA-AbhAsa

एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानुविनश्यतीति श्रुतेरागमापायित्वयुक्तेश्चात्माभासासत्त्वं प्रतिभाति ।

BrihadAraNyaka Upanishad 2.4.12 stating “एतेभ्यो भूतेभ्यः समुत्थाय तान्येवानु विनश्यति न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति होवाच याज्ञवल्क्यः ॥” is an evidence in non-existence of AtmA-AbhAsa.

Further, since AtmA-AbhAsa is transient, hence logically, it has to be non-existent. [आत्माभासस्य असत्त्वम्, आगमापायित्वात्, रज्जुसर्पवत्]

ShAstra and logic as evidence in non-existence of AtmA-AbhAsa-Ashraya

'ब्रह्म वेद' इति शास्त्रात् जडत्वादियुक्तेश्चाज्ञानादेराश्रयस्याप्यसत्त्वं निश्चितमिति चशब्दार्थः ।

MunDaka Upanishad 3.2.9 stating “ब्रह्म वेद ब्रह्मैव भवति” is an evidence in non-existence of AtmA-AbhAsa-Ashraya such as ajnAna (,ahamkAra) etc.

Further, on account of AtmA-AbhAsa-Ashraya having attributes such as jaDatva (,drishyatva) etc, logically, their non-existence is proved. [आत्माभासाश्रयस्य असत्त्वम्, जडत्वात्, रज्जुसर्पवत्]

एवमात्मा तदाभासस्तदाश्रयश्चेति त्रितयमुक्तलक्षणात्सिद्धमित्यर्थः ॥ ४३ ॥

Thus, all three namely AtmA, AtmA-AbhAsa and AtmA-AbhAsa-Ashraya are established.
